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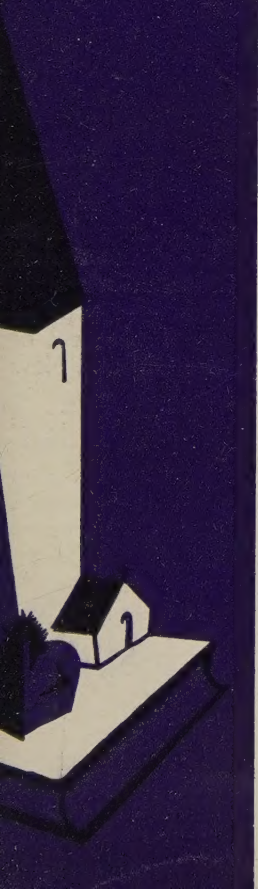

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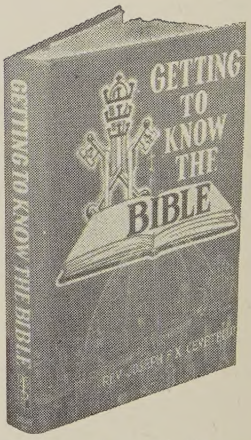
Getting to Know THE BIBLE

By Rev. Joseph F. Cevetello



THE BIBLE has ever been and continues to be the world's "best seller." Young and old, learned and unlearned, cleric and layman, have gone to this sacred book for the "Word of God" which it contains.

In the Introduction of his book, Father Cevetello offers his reasons for writing it: "The need for a popular treatment, a sort of introduction to the Bible, was brought to the attention of the writer while he labored as assistant pastor in a busy parish and instructor in Religion at Seton Hall University. Aware of the Church's desire that her children read the Bible and aware also that the Bible is not the easiest of books to read and understand, the author feels that a simple work should be presented to the public which would provide a knowledge of the general construction of the Bible and of some specific considerations and difficulties of the Old and New Testaments."

The book is divided into three sections. The *first* considers the Bible in general, treating briefly of its general construction, its inspiration, the number of its books, etc. The *second* and *third* sections consider the Old and New Testaments respectively. The appendixes and maps contain material which might prove useful to the general reader of the Bible, as well as to the instructor in Religion, or to the priest in his capacity as preacher or teacher. 224 pp. $2.50, less 20%

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PASTORAL LIFE

VOL. VI, No. 2 MARCH - APRIL, 1958

The Wisconsin Crusade for Souls

JOHN A. O'BRIEN, PH.D.
The University of Notre Dame

PROBABLY no spiritual undertaking during 1957 attracted such nation-wide attention on the part of Catholics as the launching of the Catholic Census and Information Program throughout the five dioceses of Wisconsin. It was of particular interest to shepherds of souls because it aimed to assist them in the phase of the pastoral ministry that is dearest to the heart of Christ: the winning of converts and the reclaiming of fallenaways. Instead of obliging each pastor to rack his brains in the effort to devise an original plan of extending Christ's kingdom among the souls of his parish, the bishops presented all the pastors of the state with a uniform plan which has proven its fruitfulness in every diocese in which it had been tried. The crusade launched the previous year throughout Indiana had netted an increase of 662 converts over the previous year, with each of the four dioceses registering a marked increase.

The dioceses of Alexandria and Lafayette in Louisiana, which had also completed their crusades the previous year, likewise recorded significant increases totalling 221 converts. This shows that of the total increase of 2,192 converts registered by the 133 dioceses in the United States in 1956, 883 of those converts—forty percent—were gained by the *six* dioceses which conducted systematic crusades for souls or census programs!

With the completion of *Operation Doorbell* in Wisconsin letters have come to us from bishops and priests throughout the country, asking for more details concerning the census program, the organization and the method of procedure. As we were privileged to assist the five Ordinaries of the state in working out the plan, we shall en-

Father O'Brien continues his projected series of articles featuring significant developments on the convert apostolate. Reprints of his previous articles are now available from the editorial office of PASTORAL LIFE.

deavor to present some of the high lights of the program, which may prove helpful to bishops and priests in other dioceses.

THE IDEAL UNIT

It should be pointed out at the outset that while the plan was worked out for use in a diocesan-wide of province-wide level, it can with slight adjustment be employed likewise on a parish basis. Of course, the larger the unit, the greater are the momentum and impact. Fortunate indeed is the pastor who is able to say to his parishioners:

"This project has behind it the authority of the chief shepherd of the diocese, from whom every movement to be worthy of the name of Catholic Action must emanate. Our bishop is a successor of the Apostles and speaks to us in the name of the supreme pontiff who reflects the mind of Christ Himself. Hence when you, like the members of all the other parishes in the diocese, give your time and energy to this undertaking you are working for Chris Himself."

Indeed the ideal unit woul seem to be the province. Here th suffragan bishops join with th Metropolitan in issuing a joint ap peal to the priests and faithful, ask ing for concerted action. Here i the august magisterium of th Church speaking in a most im pressive manner, and no Catholi can fail to see, as one layman ob served, "that the Church mean business here and no fooling."

The suffragan bishops of Lou isiana united under the leadershi of Archbishop Rummel of Ne Orleans and thus set the exampl of cooperation on the episcopa level. This was followed by th suffragan bishops of Indiana uni ing under the leadership of Arch bishop Schulte of Indianopoli constituting the *first* crusade on province-wide scale. (Indiana con stitutes an entire ecclesiastica province, while Louisiana doe not).

The Wisconsin census, unde the leadership of Archbisho

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Meyer of Milwaukee, was the third nstance of joint action by the ›ishops of a state, and the second imultaneous province-wide cru-ade. While each Ordinary may, of ourse, adapt the operation to the eeds and conditions of his dio-ese, all profit from the greater nomentum and inspiration of the oint undertaking. Such harmoni-›us and concerted action on the ›art of the chief shepherds of nany dioceses sets an inspiring xample for priests and parishion-rs. It prompts them to put forth heir best efforts to achieve a re-ounding success for their own ›arish and their own diocese.

MOVEMENT SPREADS

Bishops, priests and lay work-rs who have participated in such oint census programs are unani-nous in acclaiming the advantages f such unified efforts. That is why he five bishops of the Portland ›rovince, comprising the entire tates of Oregon, Montana ond Jtah, voted unanimously to launch joint census and information ›rogram this fall.

The five bishops of the St. Paul ›rovince have also decided to aunch such a unified program the ollowing year. More and more the ensus program is developing long province-wide lines, thus visely utilizing the prestige of the Metropolitan See and the invalu-ble momentum which comes from ooperative action on a wide scale. A favorable climate is thus created and the zeal and enthusiasm of priests and parishioners become infectious throughout the whole area of operation.

To return now to the Wisconsin crusade. The bishops met at the home of Archbishop Meyer and, after studying an album showing the method and results of the Indiana census, decided to launch a similar one. An appropriate time-table was then worked out. Among the chief events for which uniform dates were scheduled were: the issuance of letters by the five Ordinaries informing the priests of the census program, the meetings to train the canvassers, the reading of the joint Pastoral on the same Sunday, Parish Open House, Information Classes, reception of converts, their Confirmation *en masse* and the starting of new Information Classes.

As the bishops were primarily interested in establishing a well organized and constructive program for permanent convert work in each parish, their timetable called for an Information Class to be held at regular intervals, preferably every three months wherever possible. Hence on the three Sundays preceding the reception of converts, the announcement was made of another Information Class to be held immediately after the completion of the present one. This afforded the parishioners three weeks in which to recruit new prospects.

A HISTORIC PASTORAL

On the first Sunday of September the joint Pastoral of the Wisconsin bishops was read at all the Masses in every church, chapel and mission in the state. It was signed by Archbishop Albert G. Meyer of Milwaukee, Bishop Stanislaus V. Bona of Green Bay, Bishop William P. O'Connor of Madison, Bishop John P. Treacy of La Crosse and Bishop J. Annabring of Superior.

It is a historic and epoch-making document that merits the careful reading of every priest in the English-speaking world. It should be framed and hung conspicuously in every seminary so that it will give our future priests an authentic insight into the chief task awaiting them: the winning of souls for Christ.

The Pastoral called upon all the faithful to unite in a month of intensive prayer and spiritual preparation for the launching of a Catholic Census and Information Program throughout the entire state. The undertaking, pointed out the Pastoral, was a profoundly spiritual one. Asking for no money, the bishops called for a crusade of prayer, faith and love, during which not a single unfriendly critical or controversial word was to be uttered.

The appeal of the bishops was inspired especially by the repeated pleas of our Holy Father, Pope Pius XII, for the enlistment of the laity to spread the faith. Time after time His Holiness has pointed out that the extension of Christ's kingdom is the task not only of the clergy but also of the laity.

The bishops took as the keynote of their Pastoral the following moving words of Pope Pius XI: "What could the Twelve have done, lost in the world's immensity, if they had not called aloud to others—men, women, the aged and children—and said, 'Let us carry forth the treasure of heaven, help us to distribute it'?"

APOSTOLIC EFFORT

The appeal of the bishops was essentially a plea to the millions Catholics of Wisconsin to help their pastors to distribute the treasures of heaven to their churchless friends and neighbors. The precious treasure of the faith of Christ is not something to be hoarded, but to be shared. By a divine paradox the more it is shared, the greater it becomes for the one who shares it.

"Twenty centuries after the coming of Christ," pointed out the bishops, "only a comparatively small percentage of the world's population belongs to the one true Church. Here in our own beloved country, there are many millions who profess to belong to no church at all... These facts all force us to the conclusion that an immense apostolic effort is urgently needed if we are to obey the command of

Christ to announce the Gospel to every creature."

"Our Holy Father," they continued, "severely censures those who would calmly fold their hands, wringing them as it were in a spirit of helplessness and hopelessness, saying in effect that there is nothing which we can do to stem the tide of materialism and secularism."

The most fundamental of all the commandments is that of love and the census program is an honest effort to express that love in a practical and effective manner. "We cannot truly love God," observed the bishops, "unless we also love our neighbor. At the same time, no love of neighbor is genuine which does not begin with the love of God. Therefore, both our love of God and our love of neighbor demand that we give first place to the spiritual work of extending the Kingdom of God upon earth.

"If after twenty centuries the situation is as it is, we must humbly acknowledge that the fault is ours, not God's. We must humbly confess that we have not given the full measure of human cooperation with His grace.

"We have not understood the need and extent of our duty to be active apostles. We have not accepted the challenge of our Baptism and our Confirmation. We have not realized that it is our part, with God's grace, to set the world on fire."

There are millions of good people who are hungering for God and the divine truths entrusted by Christ to His Church. They are persons of intelligence, dignity and sincerity, who are still groping for the truth. Are we not under a divine obligation to extend a helping hand and invite them to parish Information Classes where the credentials of the true Church will be placed before them?

A DIVINE OBLIGATION

Look at the burning zeal of the communists to spread their nefarious gospel and of the adversaries of the Church to spread their calumnies against her. Why should we, who possess the truths of divine revelation in all their pristine purity and integrity, remain silent and apathetic? Every tongue of earth and heaven calls upon us to shake off our apathy and to become zealous apostles of Christ and His Church.

"I have come," said Christ, "to cast fire upon the earth, and what will I but that it be kindled?" Upon the Apostles and disciples the Holy Spirit descended at Pentecost in the form of tongues of fire. From timid men they were transformed into fearless Apostles, proclaiming with tongues of fire the imperishable truths of the crucified Christ. How many millions would we win, if every Catholic became aflame with such missionary zeal?

Such a missionary apostolate must be preceded and accompanied by a generous outpouring of prayer and deeds of penance and sacrifice. "The salvation of many," declares our Holy Father, "depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention, and on the cooperation of pastors of souls and of faithful—a cooperation which they must offer to our divine Savior as though they were His associates."

THREEFOLD MISSION

Prompted by such considerations, the Pastoral declared, "the bishops of the State of Wisconsin are calling upon the clergy, religious and laity of the State of Wisconsin to meet the challenge of their apostolic vocation as Catholics. They wish to solemnly remind all their people that it is our conviction that the salvation of men is in our hands, and that the duty of a direct religious apostolate is more than ever a burning question of the day.

"They accept wholeheartedly the program outlined in these significant words of Pope Pius XII: 'As far as the Church is concerned, she has a threefold mission to fulfill for all: to raise up the fervent believers to the level of present day needs; to introduce those who hesitate on the threshold to the warm salutary intimacy of the hearth; and, to lead back those who have separated themselves from religion and whom she cannot abandon to their miserable fate.'

"In the accomplishment of this mission," the Pastoral continued, "the cooperation of the laity under the direction of their bishops and pastors is most important and necessary. 'It is necessary,' says our Holy Father, 'to find collaborators capable of multiplying the strength and capacity of the clergy, ready to supply for them where they do not succeed in penetrating.' This is precisely the type of collaboration which is offered to the laity in the Catholic Census and Information Program."

Carefully reasoned and deeply spiritual, the Pastoral set in motion the greatest crusade for the winning of converts and the reclaiming of inactive and lapsed Catholics in the history of the Church in the Badger State. Quite appropriately it began with a month of intensive prayer, for faith comes as a gift of the Holy Spirit. Without the grace of God, the bishops realized, they would all labor in vain. That is why they placed such emphasis upon prayer, which was not only to precede the canvassing but was also to accompany it and follow it as well.

In the next issue we shall describe the magnificent job of house-to-house canvassing done by 31,000 workers under the direction of their respective pastors.

The Assisi Congress and Our Greatest Parochial Problem

H. A. Reinhold

FROM September 18 to 22, 1956, there met in Assisi and Rome the clergy of all ranks and many members of religious orders and the laity for the "First International Congress for PASTORAL Liturgy." The proceedings of this congress are now available in a very handsome edition of all its papers, published as a supplement of the monthly magazine WORSHIP, Collegeville, Minnesota (St. John's Abbey). The title of the volume is THE ASSISI PAPERS. Among the speakers are such eminent men as the Cardinals Gerlier and Lercaro, the Bishops Garone and Stohr, the scholars Antonelli, O.F.M. and Jungmann, S.J.

The striking feature of this rich collection is the unity of vision: *the Liturgy is seen by all as the chief pastoral means of transmission of divine life through Word and Sacrament.* In other words, gone is the attitude of regarding the liturgy as the preserve of esthetes, intellectuals, and antiquarians. All of the speakers, some more forcefully, some less, deal with their subjects as pastors of souls and shepherds of parishes and dioceses. The spirit of the great reforms of our present Pontiff has spread and kindles an incomparable enthusiasm that is inspired by the spiritual welfare of the *average* Christian. Evening Mass, reform of the laws of fasting, the first steps taken for a new calendar breviary, and finally the strongest and farthest step in the direction of popular, parochial liturgy, the New Holy Week (or rather its restitution) all these vigorous measures were taken by the

---

Father Reinhold, immigrated in 1936 from Gestapo persecution, is now one of the most authoritative and vigorous leaders of the liturgical movement in the United States. Author of "Soul Afire," associate editor of *Worship,* his latest book, "The American Parish and the Roman Liturgy" has just been released by Macmillan Co. (See its review on page 44).

Holy See to meet the present and to be ready for the future, without neglecting history and the experience of the past.

The great theme of all speakers, extolling the reforms of Pius XII and raising hopes of further adjustments, is the ability of the people to participate, to make the ancient mysteries again their prayer, to make liturgy again what its Greek word means: the work of the LAOS, the people. Some of the assumptions will be quite surprising to the average American cleric who is aware of the hesitancy with which evening Mass was slowly introduced on these shores. In France and Germany regulations were issued for evening funerals and weddings (p. 146), which of course rest on the assumption that they are permitted for the good of the souls. It is especially gratifying to read Father Antonelli's paper, *The Liturgical Reform of Holy Week: Importance, Realizations, Perspectives* (p. 149-166).

NEW LITURGICAL SPIRIT

Fr. Antonelli speaks with knowledge and authority, not only as the scholar he is in his own right, but also in his capacity as the Relator General of the Sacred Congregation of Rites, under whose direction the whole work has been carried out. He never tires to point out that the new rubrics have only one intention, outside of regulating the sacred ceremonies, and that is to encourage, enforce, and mak possible the participation of th laity in its *hierarchical* place a baptized children of God. The ne rubrics, especially as interprete by this most authoritative speake cut through the wall that mad the people "silent and strang spectators" (Motu proprio of Pi XI on Sacred Music) and de troyed forever the image of litu gy as a holy spectacle performe by the initiated, watched by a d vout group of slightly bewildere onlookers. "The liturgy is not museum piece of archeological e hibits" (p. 153). Although man "anchored to the past on principl even though this past is dead an gone, foresaw and foresee a fiasc the enormous attendance and th increase of Communions hav proved that the Holy See was rig in its adaption of this first part the liturgy to the twentieth ce tury. The Pope's expectation w so right, that now the pseudo-pa toral objections pour in from a di ferent direction: the results we too much of a success and taxe the ingenuity of the pastors wh faced, instead of empty pews, in the past, unexpected crowd and the lively participation, whe they had suspected small numbe and apathy.

HOLY WEEK RESTITUTION

In 1642 the three major days Holy Week made ordinary wo days by Urban VIII and the ob

ation to attend at the liturgy eased. The result was two-fold: he laity could no longer attend uring the day and evening substitutes of vastly inferior inspiration and quality had to be introuced, after the real worship based n Scripture and tradition was reoved into the clerical sphere. The ree most important days of the ear had to be satisfied with surgates. The majority of the workg men and the housewives never id the time to see and participate the most vital mysteries of our demption.

Then there were dislocations and isunderstandings: what had for thousand and more years been e "great" night of resurrection id baptism had gradually moved the morning of Holy Saturday ith a double or even triple effct: the day became to be misken for an ordinary vigil, meang a day of fast and abstinence ith a morning Mass preceded by eird and ancient rites; the day silent mourning and its historic meaning was interrupted and stroyed; and the Paschal spirit Resurrection was lost in its full hness and all sorts of substitutes ok the place of this great Vigil its original sense of Nightwatch. On this as on the other great ys, Palm Sunday, Maundy hursday, and Good Friday, the rish and the pastor lost one of e most stirring and rejuvenating lebrations of the year. And by is unfortunate dislocation the Christian people lost the greatest experience of their redemption and their life's closeness to thee great facts of salvation. Fr. Antonelli is quite explicit: "There is more to come and these reforms move in a definite *direction.*" (p. 154) "...In the framework of the general liturgical reform (the new rubrics) have a DIRECTIONAL SIGNIFICANCE in as much as they show the nature of the criteria and the orientations by which the future reform of the liturgy will be inspired." And he procedes to give an example: the celebrant never repeats what his deacon, subdeacon, lector, the choir, and the congregation sing, read, or respond "by reason of their own office" (Instr. II, 6). When e. g. the lector has read a prophecy, the celebrant, the while, is seated listening.

We have only to remember what happens in a pontifically assisted Mass under the *old* rubrics: not only the deacon reads the Gospel, but so does the celebrant at the altar, the Bishop at his throne, the preacher on his pulpit, not to speak of the rest of the assistance. This is now all gone in the new rubrics. A trifle? Time saving, but what else? A great deal, when you consider Fr. Antonelli's words and the rest of the new rubrics: the pause for silent prayer after the FLECTAMUS GENUA, the occurrence *once only* of the Confiteor without duplication in the already reformed Masses, the new rule for

the difference between ITE MISSA and BENEDICAMUS DOMINO (no longer is the recitation of the Gloria a mechanical indicator for the ITE, but now it is the question: are the people dismissed, or are they invited to stay, as is most evident when you compare Maundy Thursday with the Great Vigil): all these apparent "trifles" are not time-saving devices, but bow in the direction of sense, of making sense out of dead ritual, of lifting the words of the liturgy out of the dim realm of obedient performance into the light of *devotion* of mind and heart, for clergy and people. "To attain this end the people must be able to see, understand, and follow the development of the action, their interest must be aroused, and they must be led to perform their part." (p. 154).

WHAT IS TO COME

We can, therefore, anticipate through these directional signs, what is to come. The hierarchy in several countries has used the yardsticks given by the RATIONAL of the Holy Week Restoration to settle pastoral problems, especially the pastoral problem which in our own country is not that the faithful assist at Mass, but *how* they do this and how they *should* do this in order to reap the greatest fruit from their attendance. This should be accomplished according to their "office" given them by the indelible character of Baptism and Confirmation and by a sensible interpretation of the existing texts and actions in the light of the new rubrics. There is the instruction by Cardinal Lercaro and there are the elaborate directions given by the French Hierarchy in the by now famous DIRECTOIRE. At the same time the Cardinal of Munich, Archbishop Wendel, in his official diocesan paper (Amtsblatt 5, 1956, Appendix) had a "directory" published which excells the others by its clarity, consistency, and above all by its fidelity to the spirit of the new rubrics.

Minimalists are satisfied, when people do not neglect their "Sunday obligation," when they vaguely pray as individuals thrown together by the same obligation and a timetable, when they have tired themselves giving Holy Communion to endless rows of the more devout: but there are few that are really satisfied with this condition; most of us are deeply disturbed by the facts we observe with growing uneasiness. And these facts are disquieting. To put it bluntly, with less Communions before our days, there seems to have been more Christian substance, a less shallow and utilitarian faith, a greater readiness to take a supernatural view of life, a deeper and more convinced piety. Obviously there is something wrong somewhere and it certainly cannot be the regularity of attendance and the frequency of the reception of

the Sacraments. It would be ridiculous to look to the cause of evaporation of Christian atmosphere here and it is certainly neither just nor intelligent to blame it all on the atmosphere of secularism surrounding the faithful: after all, the "world, the flesh, and the devil" is what they are being fortified against and what Christian warfare is all about. The breakdown is a complex one, but one component of it, is the *way*, not the frequency, of attendance at Mass.

HOW IT SHOULD BE DONE

In Europe the case is worsened by the fact that attendance is not equal to our standards (which certainly is no reason for us to sit back in smug satisfaction, as long as secularism rears its ugly head among our faithful). If the only time for the majority of our faithful to be exposed to true religious experiences is the Sunday Mass, which is perfectly proper according to universal tradition since the Apostolic age, then we must use the opportunity to its limits, especially now that the Holy See has shown us *how* we can do it. The above directories draw the proper conclusions, let us look at the most explicit one, the one from *Munich*: its very provisions for parish Mass show where the problems lie.

Like the French DIRECTOIRE it establishes as the basic rule that the model for all parish Masses is the High Mass: it is its most original, most complete, and most significant form. It also provides the criterion for the *amount* of popular participation: what is not heard at High Mass, is not a concern of properly assisting parishioners. This is a sober and very wise rule, because most attempts for so-called "liturgical" Masses have overloaded the basic people's part and caused hurry, rountine recitation and—glut. This rule immediately relegates to the realm of private and priestly devotion the following: the prayers at the foot of the altar until the Introit, the prayers before the Gospel and the responses after Epistle and Gospel, the Offertory prayers, especially the tongue breaking ORATE FRATRES, the Canon etc., the Placeat and the last Gospel. If this were universally observed at Mass, no one would have cause to complain that too much is expected of the laity.

Besides eliminating the parts not meant for the laity the Munich Directoire makes it quite clear that there should be ample room for silent prayer, not only during the Canon, but where it is little or hardly ever observed: during the (noticeable) pause between the OREMUS and the singing or reading aloud, of the body of the Collect or Postcommunion (now often a mere empty ceremony consisting of a hint of folding the hands, bowing, and extending the hands). Common and solemn prayer should

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always be preceded by silent and wordless prayer. This is more impressive, if it is done by the celebrant and if he draws attention to it in his instructions.

* * *

Before going into details the Munich directory, making the best of Fr. Antonelli's advice and the Assisi papers, establishes and assigns the following roles of those who are at Mass:

(1) *The Celebrant*: acclamation, collects, preface, Canon, etc.

(2) *The Lector*: reads the Word of God.

(3) *The Schola-Chorus*: sings or speaks the proper of the Mass.

(4) *The Laity*: responds and joins in Gloria, Credo, Sanctus, Agnus, etc.

(5) *The Leader*: leads the laity by intoning their recitations and acts as *interpreter,* wherever there is translation needed depending on the permission to use translations.

ORGANIZED PARTICIPATION

These distinctions clarify an important point: for a true participation and fruitful attendance the present "amorphic" or unorganized shape of the attendance is not sufficient. Individuals, reading translations in a missal use a stopgap which will however have to be superseded by a well-organized common CELEBRATION of the sacred mysteries. We all admit that to function well, a parish needs functional organization where it is most *real* and experiences its most profound vitality: *at Mass.* Yet we leave everything to casualness and unformed, chaotic anarchy: the only principle of order are the wooden pews, not the organizing principle derived from the very worship we assumedly perform.

The different directories based on the principles elucidated at Assisi also make clear that we have not begun to evaluate the rich possibilities that are inherent now and here in the Mass, unreformed as it is as yet. With what we have in our traditional Mass and with what is given us by the Restored Holy Week, we also find that Munich spells out: we need not fear monotony which might condemn such reforms to the category of a passing fad. Not only have we a pos-

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sibility of varying the Mass celebration between the different forms of Sung Mass—always assuming that the choir does not steal the people's role and does not make the laity "silent strangers who are forever condemned to listen" in genuine boredom—but we have various ways to bring the Mass to the people in a form that brings back the family spirit and intimacy of the Last Supper and of the days described in the Acts of the Apostles, if only we heed the Pope's voice. There is

(1) *Parochial Low Mass*: the priest reads this Mass *audibly* and the laity responds as in High Mass, a lector reads the vernacular of the Epistle and, if permitted, the Gospel. Responses not sung at High Mass are given by the *servers*. For weekly, and early and late Sunday Masses.

(2) *Missa recitata*: the "intellectual" form: all in Latin, the laity recites what the people sing at High Mass with the priest or responding to him. For seminaries, convents, colleges again: the servers recite those responses that are not sung at High Mass.

(3) *Parish Mass in Common*:

(A) With a full complement of officers: lector, schola and leader, a very stirring form.

(B) With vernacular hymns, sung by the congregation during the clergy's procession to the altar until the Kyrie, during the Gloria, the Gradual, the Offertory, the distribution of Holy Communion and after the last Blessing. Iron rule: the hymns must be fitting the place they are supposed to fill. The priest must time his prayers to the singing, and to make the responses possible. Lector and leader must be on the job, the schola must lead the singing.

* * *

Such "ORGANIZING" of so many of our liturgically dormant or moribund parishes is not only a strictly liturgical concern. It cannot fail to provide the body of the parish with new and unexpected organs and its soul with new potentialities. It will arouse and tone up the spirit of parish cooperation and reflect itself in a new spirit: eventually all other activities will profit, even the fund raising campaign. You doubt? I say have you tried it? The Holy See seems to think enough of it to create world wide upheavals over it: viz Assisi.

A Perpetual Mission

EDGAR HOLDEN, O.F.M. CONV., S.T.D.

"A CATHOLIC newspaper in a parish is a perpetual mission." So spoke Pope Leo XIII. In fact, every Pope in modern times has pointed up the vital importance of the Catholic press for the laity. That such pontifical urging has, relatively speaking, fallen upon somewhat deaf ears is all too obvious. The potential of Catholic readers has scarcely been tapped. Our combined circulations leave no doubt that such is the case.

Must it continue to be so? Unless we are wrong there is much lay apathy which can be removed, and easily.

The function of keeping a person interested in a given Catholic paper or magazine—once he starts reading it—is the editor's worry. The proper tag, I believe, for this art is "readability." Its presence or absence brings to the editor either laurels or scallions.

Father Holden, is professor of theology at the Conventual Seminary in Rensselaer, N. Y. and director of the Franciscan Mission Association.

Does not "readership" however devolve in large measure upon those in the field? To get Catholic literature into the hands of the laity is mainly the priest's role, it seems to us. Depending upon the way one views the matter, it can be a pleasure or a burden.

THE PRIEST'S ROLE

Some find it a pleasure, a weekly challenge. Of course there are ways, and there are ways. One priest we knew disposed of a relatively enormous number of Catholic papers each Sunday by, we might add, a rather unusual approach: his altar boys would canvass the congregation during his sermon and pass along the printed word for a fee. And Lord help the lad who failed to make the right change! The matter between buyer and seller would be thrashed out then and there. The rare altercation which would not bend was settled by higher authority, the preacher. One great wave

of his hand simply meant: we will mediate this in the sacristy after Mass. Were a son or daughter of the parish featured pictorially, all papers would be sold out after the eight o'clock Mass. During the whole ordeal, the preacher held forth eloquently.

A more orthodox approach came to our notice on another Sunday, some miles distant. It was neatly fashioned, we feel. Having received two hundred pamphlets on the obligation of teendom to render obedience and reverence to their parents, the pastor was a little apprehensive over how he might whet their appetites for same. "We have," he announced, "a limited number of pamphlets treating a very important subject. You will find them in the rear of the Church. May I ask the younger children to refrain from purchasing one since it is somewhat beyond your years." Need it be said there was no trace of a remaining pamphlet after Mass.

We still smile as we envision the teen-agers devouring each paragraph, lapping up nuggets too "mature" for their younger brothers and sisters. A chicanery of sorts, but fruitful indeed.

Hardly is it unpriestly to tap our God-given imaginations, especially in a matter of such a telling nature. The words of St. Pius X still ring clear: "In vain will you build churches, give missions, found schools—all your work, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press."

WAYS AND MEANS

Some priests of our acquaintance have had more than modest success in fanning a taste for the printed word among their faithful. Upon examining their *modus agendi,* invariably it was an unpretentious one—a little imagination.

In effect, an article was selected which would likely arouse some interest, and it would be played up a bit in the Sunday announcements. *Our Sunday Visitor,* for example, ran a piece a while back which lent itself nicely to the idea. It had some such title as "The Ten Most Beautiful Women in America." It dealt, of course, with *moral* beauty. But the fair sex learned its real nature only after perusing the article in their living rooms after Mass. The chances are they continued reading the paper after being inspired with the idea of moral beauty.

Awarding medals as prizes to the most discerning boys was no great loss to a priest we know. Their quest?—to count the exact number of times the word "vocation" appeared in a pamphlet encouraging boys to consider the priesthood as a way of life. Skinning a cat can be brought about in more ways than one.

In no sense are we intimating that the Catholic press is unable

to get by on its own merits. On the contrary, our conviction is strongly the opposite. What we do believe is that relatively few lay people have been brought to *realize* its true worth. That it is the militant champion and expositor of truth is all too clear to gentlemen of the cloth; and that no Catholic can be well informed unless he is a patron of the ecclesiastical press is also self-evident —to priests! But if the laity were of the same strong conviction, would not our combined purchase of newsprint actually exhaust the pulp market?

To conclude, therefore, that the laity has not been "sold" on the merits of the Catholic press seems justifiable.

Nor do we easily admit that "selling" the Catholic press is a hard job. Working on the principle that one does not dislike olives until he has first tasted them, there is hardly reason to believe a thinking Catholic would *a priori* reject our printed output until he has first been convinced of its irrelevance in his life.

Getting Catholic papers and magazines, then, into wide circulation is necessarily the first step in cultivating and elevating the reading tastes of the *Ecclesia discens.* The multiple ways by which this aim can be realized will be limited only by one's imagination; nor will the crusade's success fail to parallel the zeal of the crusader.

Certainly a forthright appeal to reason will not leave a congregation absolutely cold. Can one judge competently on ecclesiastical and moral matters whose mentality has been solely fashioned—not to say "impaired"—by the secular press? How much at variance with truth would his opinions be on such matters as Right-to-Work legislation, the Vatican and eye donors, the Spanish question, Sir Winston Churchill's *History of the English Speaking Peoples,* POAU, Paul Blanshard's endless bleatings—all of which have been garbled and or distorted by the secular press.

Too, an aphorism such as "You become what you read" is not altogether ineffective when backed by cogent arguments. That most juvenile murderers first found inspiration for their acts in comic books is not comic at all, but it does prove a point with parents. That most criminals are given to inferior reading is a truism in penal circles. That the bad Catholic seldom reads the press of his Faith only strengthens the opposite—that the good Catholic is invariably an ardent disciple of the Catholic press.

Time and again have we been indebted to the forceful and clear-thinking editorials of the Catholic weekly in our diocese. Rarely do we experience paper-trouble after some simple announcement as: "Be sure to read this week's editorial in *The Evangelist.* It will give the true story on censorship."

Then there is a brother priest

who contends that almost any adult in his little country parish can present well the Catholic attitude on liberalism, corporatism, fascism and democracy! Having procured a number of the famous Knights of Columbus pamphlets on these questions, he merely pointed up the importance of such knowledge for today's intelligent Catholic.

In passing, is it not now an accepted fact that the K of C series met with such unpredicted success owing to the highly imaginative titles employed throughout its campaign for truth? And upon that premise we rest our case—to wit, a little imagination mixed with a modicum of zeal fashions a strong Catholic press. In turn, a widely-read Catholic press means greater glory to God and a richer harvest of souls.

Could we seek higher motivation?

THE FUNCTION OF THE PRIEST

If it is the function of the priest to draw men back to the truth from which they have strayed, the work will be done primarily by means of prayer. The prayer will communicate itself, multiply itself, give life. The life which prayer imparts is not merely a way of living: it is the Christ-life itself. Where the Greeks and Romans educated man so that he was able to live in a certain way, Christianity educates a man so that he may think in a certain way. We form in him the mind of Christ. How can we even begin to do this unless we ourselves, the educators, have the mind of Christ? It is not even enough to present the mind of Christ—in the sense of exhibiting it and preaching about it—when what the faithful are hungering for is the sight of it in those who represent Him. Given "other Christs" to work with and imitate, given men among them who "live now not they but Christ liveth in them," there is something for them to strive after. Where men and women sense the presence of prayer they head straight for it. Like sanctity itself, of which it is both the preparation and expression, prayer has a magnetic force beyond all other forms of religion. The reason for this is that in its exercise are contained the three theological virtues and you can't ask much more of any work than that it should combine at once faith, hope, and charity.

—From "The Gospel Priesthood."

Father Halton and the Ivy Walls

J. H. O'NEILL, S.T.L.

IT would seem to me that the current controversy concerning the name-naming of Father Halton around the hallowed walls of Princeton University can have far reaching implications. Firstly, there are other non-sectarian colleges besides Princeton where professors teach ideas that are contrary to Christianity and right conduct. These, too, have their Newman Clubs where the chaplain is expected to take the lead in counteracting the smog of error that permeates the particular campus in question. But besides this, the policy of Father Halton in attacking, by name, certain professors around Princeton because of their teachings is one that entails in its scope the problem of apostolic action in the smallest hamlet or parish in America.

Speaking literally and figuratively as the voice of one "crying in the wilderness" because I am a country pastor far removed from the thresholds of higher learning, I must observe that I feel that the impact of Father Halton's method of knocking down opposition concerns me personally. What I mean is this: I believe that I can mention from my little pulpit erroneous thoughts that are held by Protestants, or warn my people against certain types of irreligious thinking. But to attack the Reverend Snodgrass who operates the local Presbyterian church, located a few doors down the street, is quite another matter. I might add the thought that even though the minister might deride the Catholic Church in his sermons I still do not believe that I should blast him by name. Rather should his erroneous outlook be indicated, if necessary, through an objective talk on the subject in question.

THE NAME-CALLING PROCEDURE

But apparently Father Halton would not stop at this procedure. He would be all for the personal blast. This is what he has done in the case of Professor George W. Elderkin, a member of the Princeton staff since 1910, where he has taught archeology for thirty-eight years. This old fossil has written a

Father O'Neill, a graduate from the Universities of Niagara and Ottawa, is now the pastor of St. Joseph's in Beaverton, Ontario.

bigoted book called "The Roman Catholic Problem." Father Halton launched out specifically by name against this fellow member of the faculty. He was not content with merely warning his student-audience against bigotry, with positive teaching on how to recognize this attitude of mind. Nor was Father satisfied to give a well-balanced picture of Catholicism which would serve to counteract the slanted technique of a professor like Elderkin. Nor was it enough to warn a student in private against the content matter of such a book. No, Father has the name-naming policy and he sticks to it.

Father Halton believes it to be a matter of duty to level charges against the writer of a text book that is required reading at Princeton. It is by a Reverend Joseph Francis Fletcher. The book is called "Morals and Medicine" and defends contraception, sterilization, euthanasia and abortion. It should be borne in mind that outside the shelter of Catholicism these materialistic concepts of medical practise are only too prevalent. But there is a considerable amount of Catholic literature on the subject, which can set one straight if guidance is given by a competent priest, or say a medical doctor wi h a Catholic concept of medico-moral problems.

There are some who believe that they must blast out here and now, pull no punches, let the chips fall where they may. I believe that such a procedure, which eliminates apostolic prudence under the guises of unmitigated zeal, can impede seriously the American apostolate. These days are serious ones for the Church in America. Priests must work in close cooperation with their bishops in the creating of good will and the winning of souls, This does mean that one considers the general plan of the apostolate and the effect of one's apostolic efforts, no matter how zealous they may be. This is the whole point of the article. I am not questioning the correctness of any of Father Halton's statements. But I seriously question the overall good done by his technique.

TYPICAL EXAMPLES

It seems to me that some of us are so full of zeal in our desire to win the game, so to speak, of saving souls, that we persist in getting offside on the line of apostolic scrimmage and thereby set our team back apace. I think Father Halton's timing is at fault here. America is faced with Blanshardism with its vicious but learned-sounding presentation of Catholicism. One must meet the difficult issue of the democratic freedom as it is called, involving both the Catholic and non-Catholic concepts of such freedom. The non-Catholic idea of freedom would permit a crackpot professor to advance the theory that fur-bearing trout exist in Alaskan

lakes or that Santa has ordered a jet plane to replace the aging Rudolph and his fellow reindeer. Some of the so-called eggheads have been set back on their monkey theories since the Piltdown man turned out to be a phony. But the point is that whether one likes it or not one has to put up with much nonsense that is paraded out to a group of eager-beaver undergraduates under the guise of higher education. It must be borne in mind that a Newman Club is permitted at universities of this type, of which Princeton is one. Should the chaplain of such an institution after a camel-like entrance attempt to push the arab of error right out of the tent of the university, and this by bringing in the name- naming angle?

"IN PATIENTIA VESTRA..."

I think not, and that is why I believe that Maritain, outstanding Catholic philosopher and Princeton staff member, has by far the best long range view on the situation. He is trying to quietly infiltrate Catholic thought into such an institution as Princeton. The impact of his thinking has had widespread repercussions favourable to Catholic philosophy and he has been a leader in the Church in trying to take what is true and good in non-Catholic thought and to show that it is but a further step to the Catholic synthesis of philosophy.

I might make this situation a little more clear if I define heresy as the overemphasis of truth. Thus we have Luther pushing faith and eliminating the need of good works. Or we have the Bible-alone folk who eliminate tradition. We also have the humanitarians, who overpush mankind and leave God out of the picture. This puts quite a different picture on the mentality of a heretic. One does not simply barge at such a one and say: "You are entirely wrong." Rather does one take the truths held and adds other truths that override the erroneous concepts. I believe that this is what Jacques Maritain, Catholic philosopher and Christian gentleman is attempting to do. His method of procedure takes much time and a great deal of patience.

Our Holy Father attacks godlessness, materialism, immorality and any special aspect of such problems which may weave up their serpentine heads to poison humanity. But the Pope is not a name-namer. One does not see the names of Stalin or Hitler in his encyclicals. But there has been no mistaking his objective when he has launched out against Communism or Naziism, using the terms of atheistic materialism or militant totalitarianism. We would be well advised to follow this technique of His Holiness in our preaching of the Word "in season or out of season" whether we have to "entreat" or "rebuke," "in all patience."

Timely Reflections on St. Joseph

A. De Boer, O.P.

FOR a long time, Saint Joseph has been the forgotten and unknown saint and in many respects he still is. Dr. F. M. William in his beautiful book, *The Life of Mary, Mother of Jesus* (p. 99) says:

"Many people are wont to picture to themselves, St. Joseph, the spouse of Mary, as an old man. The legend which has opened the way to this manner of representing him has been more a source of confusion than enlightenment. St. Joseph could hardly have been the support of the Holy Family, if he were incapable of working. It would be completely out of place to assume that St. Joseph was an elderly man, in order to be the better able to explain the vow of virginity."

And Father B. Llamera, O.P. observes in his *Theology of Saint Joseph* (p. 47): "Joseph was given as spouse to Mary, that he might defend her honor and esteem and for that reason, Jesus, the Son of Mary, was also regarded as the Son of Joseph in the eyes of men. Of necessity, then, St. Joseph had to be of an age capable of generation, for in no other way, could the dignity of Mary remain unscathed."

We therefore reject the theory of the "bearded and somewhat deformed old man," according to the picturesque expression of Father Isidoro de Isolano, O.P., and follow the Catholic tradition which tells us that not only the Blessed Virgin, but Saint Joseph also made a vow of virginity. Hence on observing several months later that she was with child, we can readily appreciate the almost chaotic confusion in which Saint Joseph found himself, his world shattered in pieces at his feet, leaving him only the ruins of the most beautiful dreams which had ever been envisioned in this world. And in his agony, he asked himself, "What has happened to her, so womanly, so noble, so holy and so absolutely without any kind of frivolity!" For him, it was something dreadful, and yet she was as serene and tran-

Father De Boer, born and educated in Holland, in 1946 joined the Dominican missionaries in Puerto Rico where he now heads a parish of 7,000 souls.

quil as ever, praying and doing the chores in her parents' home, exactly the same as in those past happy days. How mysterious was it all!

* * *

Saint Joseph was a good man and above all else in the world, he loved the Blessed Virgin. What ought he to do? If only she would explain! But she said nothing to anyone and continued her normal life.

"For now, it is better to leave her alone, because this seems to be what she wishes," Saint Joseph must have thought, contemplating her, studying her and arriving at the conclusion that some strange power was exercising an extraordinary influence over her. Saint Joseph noted this very clearly. It was inevitable that he would see it.

She was no longer the mountain girl, as Saint Joseph had known her. Since her trip to her cousin Saint Elizabeth, she had returned to Nazareth as the Mother of God, her soul flooded with torrents of light, completely changed, with a new significance in her life, with new interests, new loves which absorbed her entirely.

Saint Joseph was aware of most of these things, and not finding any other solution, he decided to go, because he realized with great grief of soul, that Mary interiorly, was withdrawn from him, that she was concerned about something much more important than himself. As such did he see it, and such was the truth.

It would seem, that by a single movement of her hand, with but a single glance from her sweet eyes, with a single word from her lips, the Blessed Virgin would have been surely able to dispel the doubts and uncertainty of Saint Joseph and to put an end to his sufferings. But she did none of these things, and why? What was there behind this incomprehensible attitude of the Comforter of the afflicted, who later would ask her Divine Son with soft reproach, "Son, why hast Thou done so to us? Behold, Thy Father and I have sought Thee, sorrowing."

Among many other authors, Dr. William in the aforementioned book, proposes this question seeking a solution in the following way. "Mary remained silent. She must have had her reasons for this. One was, that she had seen in the case of her visit to her cousin, Saint Elizabeth, how God entrusted the revelation of the secret to his friends in His own way. Another, that the angel had in no way suggested to her that she ought to disclose to Saint Joseph what had happened and thereby terminate their relationship. She, personally, still considered herself bound to Saint Joseph by the marriage contract.

"However, the laws of psychology which generally apply to all men are not sufficient to explain

the motives of Mary's conduct. Her situation has no points of resemblance to that of any other person." He then abandons the problem with the following observation: "After much questioning we know only one thing; Mary observed an irrevocable silence about her miraculous maternity."

We believe that Dr. William is mistaken in saying that the laws of psychology, generally applicable to mankind are not sufficient to determine on what ideas Mary based her action, and we definitely believe that her predicament bears many resemblances to that of other people.

* * *

Let us take a typical example with which we are all familiar—that of the children of Fatima. We are all well aware of how they suffered at the hands of the ecclesiastical and civil authorities as well as from their own families. No one believed them until finally heaven itself had to intervene almost as if to compel the world to believe.

With some slight variations as to time, place, and people involved, one can say that which the children of Fatima experienced happens almost always to those human beings privileged with visions and other celestial visitations. Such chosen souls find themselves up against a huge, wide wall of incredulity, persecutions, mockery, cynicism, abuse, and unspeakable anguish. And all this because of a vision or apparition. But now—the Blessed Virgin would have to announce not the visit of a celestial being, not a command or message to build churches or chapels in specified places, not to establish or revive certain devotions, but that the Holy Ghost had descended upon her, and that by the power of the Most High, Whose Spirit had overshadowed her, she was with child by the work and grace of God! If this announcement had been made, they would have mocked her to scorn from Dan to Bersabee, throughout the whole land of Israel. In the streets of Jerusalem and wherever she went, men and women would have wagged their heads until probably, in a short time the Sanhedrin would have accused her of blasphemy and the question "What think you" with the inevitable reply "She is guilty of death" would have been the end of all the tender beauty which she guarded beneath her heart.

The Virgin Most Prudent sensed all of this, and God took it into consideration by not indicating to her in any way, that she should share her secret with anyone.

Now this is the "law of psychology which is here applied and the point of resemblance in this situation to that of many other persons," that: "the more extraordinary an event seems, relying solely on the authority of him by whom it is related, the more doubts it provokes and the more difficult it

is to convince people of the veracity of the occurrence."

The Blessed Virgin, therefore left all to God, that He might arrange things, but not without first suffering cruel tortures of soul at seeing how great a sorrow this was to her spouse whom she loved so dearly.

God indeed intervened and arranged all things well. St. Joseph, wishing to leave, was detained by an angel who told him, "Do not be afraid to take to thee, Mary, thy wife, for that which is born of her is of the Holy Ghost." Immediately all his doubts were dissolved and he understood. He understood that the Son of Mary, according to the words of the angel, would save his people from their sins, and that he, Joseph, was to be the protector and defender of the Son and of His Mother. He was consoled and exulted with joy at the coming of God to the world, through the means of his most holy spouse, Mary. "And he took her unto him."

Herein, with reverent admiration, we realize that we are in the presence of an extraordinary man. Joseph, of "common clay" as we are, born in sin, like ourselves, was able to live, young as he was, tranquil at the side of the most beautiful creature in the world, to be married to her, to behold her, and to remain always faithful to his chaste purpose.

The immense strength which this act presupposes, the resplendent brilliance and transparent purity of his soul, have truly merited for him in all centuries the title of patron and protector of Holy Continence.

A highly fascinating saint he is hewn out of the most solid rock this side of heaven; a man to follow, smilingly leading the way in a sensuous world screaming that it cannot be done. It cannot but it was. He did it.

THE FUNCTION OF THE LAY APOSTOLATE

We know that some lay Catholics, at the suggestion and under the direction of the priest, have formed small societies or clubs in which on one or two occasions each month, according to circumstances, professional colleagues, relatives and friends get together for the purpose of considering and discussing religious questions as well as other things. We praise this apostolic labor of the laity with all our heart and we exhort you, beloved sons, to look upon it with favor, encourage it, and above all allow it to develop freely, whether these groups remain within the confines of the parish or extend beyond, whether they are associated with organized Catholic Action or not. In any case, it is always the apostolate of the laity in itself and of the finest kind.

—Pope Pius XII

Priests and Prejudice

James J. Dunn, S.S.P.

THE doctrine of the Mystical Body of Christ is one of the most beautiful and important doctrines of living theology. It reveals the very essence of the Church—the relationships between Christ and the Church, between us and Christ, and between ourselves and our neighbor. It is, in a very real sense, the foreshadowing of the great celestial kingdom which awaits us in heaven.

The implication of this doctrine is that we are all brothers in Christ, that each and every one of us, no matter who we are or where we are, no matter what our name is or how it ends, no matter what language we speak, no matter where our ancestors came from or what color our skin is—no matter any of these things—we are all *members* of Christ, we all form *one* mystical organism! St. Paul expresses this idea in the words: "There is neither Gentile nor Jew, circumcision or uncircumcision, Barbarian or Scythian, bond nor free. But Christ *is all* and *in all.*"

Sometimes we seem to forget this sublime teaching of Christ. Of course we accept it in theory; we have to. Otherwise we would be heretics. But when it comes to applying this teaching to practical, concrete cases in everyday life, we "muff" it, we pass it over, we ignore it, we even excuse ourselves—anything not to have to follow it through. Its application often rubs against our pride, it disturbs our prejudices, it interferes with the exalted opinion of ourselves and our station which we have created for ourselves.

Take, for instance, the matter of prejudices. So many of us are afflicted with this fault. In theory we pretend that all men are created equal. We accept the doctrine of the brotherhood of men. We even go so far as to convince ourselves, through our preaching, that we love *all* men.

But is it really true? Do we sincerely believe in it? Do we practice what we preach? Many, I'm sure, do so in all honesty. But there are also many—all too many—who

Father Dunn is an instructor at St. Paul Major Seminary in Canfield, Ohio, and associate editor of the *Catholic Home Messenger.*

don't. We pretend to love Christ, while at the same time we dislike or are prejudiced towards *certain members* of Christ! We pour forth the glories of the unity of Christ's Body, but at the same time we rend asunder that unity through bigotry, exaggerated nationalism, and prejudice. If only we could realize that persecuting through prejudice any member of the Mystical Body is the same as persecuting Christ Himself. If only we could learn that we cannot love Christ and at the same time dislike our neighbor because he is an Irishman or an Italian or a German or a Negro! It's a contradiction! For when we bear ill feelings toward any of the members of the Body, we bear them also toward Christ. "Saul, Saul, why persecutest thou me?" said Christ to Paul, when the latter was on his way to Damascus to persecute the Christians. Our Lord wanted to emphasize the fact that we injure *Him* when we injure another member of the Mystical Body.

Imagine the feelings of the poor priest who was refused an interview with a fellow priest because his name ended in a vowel. Imagine the impressions of the young man who was told not to join a certain congregation of priests "because they're all Polacks." Imagine the discouragement of the young Irish priest who is given the "cold shoulder" because his brother-Christian intensely dislikes all Irishmen. These things are bad in themselves, but they are even worse when they are a source of scandal and disedification to the laity.

The next time you're tempted to be prejudiced put yourself in the position of the other fellow and try to imagine how it would feel; or, better yet, ask yourself: "Are the words on my lips the words which Christ would speak? Is this the way *He* would deal with the soul for whom He died?" You know already what the answer will be!

To overlook this matter and to sit back smugly, confident that we *can* love Christ and continue to dislike the Germans and the Italians, the Irish and the Polish, the French and the Spaniards, or any other nationality, is to belie our devotion to Christ, to contradict our priestly vocation—that of being the shepherd of the *whole* flock!

As equally un-Christlike, and perhaps even stronger than national prejudice, is racial prejudice. Many of us are infected with this vice, and it becomes apparent in our use of sarcastic expressions.

This has always reminded me of the question made in reference to Christ: "Can anything good come out of Nazareth?" The answer we know only too well. This answer can also be applied to our brothers whose skin is a different color, or whose eyes are shaped differently from ours. They are part of Christ just as much as we are!

hey, too, have an immortal soul nd the opportunity of meriting ne grace of Christ. Christ died for nem, too, and from their midst Ie has raised up greater men, peraps, than you and I—a Martin de orres, a Benedict the Moor, the nartyrs of Uganda and Nagasaki. Ve ought always to recall this vhen we get the urge to cut apart ur brother because of his physic- l features.

One of the greatest dangers of eing prejudiced in this respect the possibility of giving scandal o others, and thereby assuming an dded guilt. I remember hearing f the story of a very good "Cathlic woman"—one of the devotedillar-of-the-Church type — who vas not ashamed to say that she onsidered it tantamount to blashemy even to think of receiving Ioly Communion from the hands f a Negro priest!

Instances of racial prejudice mong members of the clergy are, nfortunately, not too few. I recall eing told of the case of a young, ell-educated colored woman who ent to a priest in a "white" parh to have her confession heard. ather "Albus"—I use a fictitious ame for obvious reasons—detect- l her Negro accent and rather udely informed her that he ould hear her confession this me, but the next time she would ave to go to the "colored" church n the other side of town.

You can well imagine that the oor young woman was hurt deeply by such a remark from a representative of Christ, from a "father" of God's children. Yet her answer can serve well as a meditation for all of us. She said simply: "Father, I'm sorry, but you're not worthy to hear my confession." With this she left the confessional; and if it weren't for the Christlike charity of another priest who influenced her otherwise, she would have left the Church forever. The price for one act of prejudice—the near ruination and condemnation of a faithful soul, whose only fault was that her skin was black.

Such a sin of scandal cannot go by the board without having serious spiritual consequences in the hearts of men!

Where was that Christlike love which burned in the heart of Father "Albus" during his seminary days and his first years in the ministry? Where was that "Charity of Christ" which he was to learn before taking upon himself the "yoke of Christ?" Where was that "neither-Jew-nor-Gentile" spirit he was to have imbibed before he undertook the office of preaching Christ Crucified?

Someday Father "Albus" will have to answer those questions, and so will *you* and *I*, if ever we have forgotten our divine vocation, if ever we have offended one of Christ's members through an act of prejudice, if ever we have created a "distinction of color or nationality" in the Mystical Body of Christ!

Code of Canon Law for Oriental Rites

T. J. Vittoria, S.S.P

A CODE OF CANON LAW for the Oriental Rites of the Church has been completed and will go into effect on March 25, 1958. The announcement was made in an Apostolic Constitution of Pope Pius XII entitled "Cleri Sanctitati" and addressed to the patriarchs, archbishops and bishops of the Oriental Church.

The Pope prefaced the publication of the new code of Canon Law with the following exhortation: "When we consider the present great evils which attack the Church of Christ everywhere, the same exhortation which the Council of Trent once addressed to the bishops bursts forth from Our soul: 'It is most desirable that those who are invested with the episcopal dignity, whatever their office may be, should know that they were called not for their own convenience, nor for riches, nor for luxury, but to work with zeal for the greater glory of God.'"

The new code of Canon Law for the Oriental Church contains 558 canons. Its compilation was begun when Pope Pius XI set up the special Pontifical Commission for the Codification of Canon Law for the Oriental Church in 1935. The canons refer principally to the Oriental Liturgy and to the Oriental Hierarchy as well as to Discipline in some lay associations. A section pertaining to Religious of the Oriental Church has already been promulgated. The code will be binding upon the Hierarchy clergy and laity of the Oriental Rites throughout the world. The Pontifical Commission for the Codification of Canon Law for the Oriental Church is composed of nine Cardinals, two of them members of the Oriental Rites.

DIFFERENCES BETWEEN CODE OF ORIENTAL AND LATIN RITE

This new code has for the first time brought together the scattered, separately passed laws affecting Eastern Catholics. A quick review of its 558 canons reveals two outstanding differences. One is the existence of a Catholic priesthood which is allowed to marry. The other is the practice of electing certain members of the Hiera

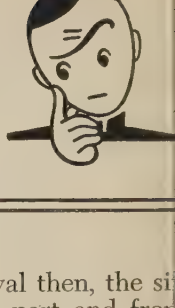
Father Vittoria sends this special feature from Rome where he is completing his doctorate in Canon Law at the Gregorian University.

ny by a local synod without appointment by the Holy See, as is ormally done in the Latin Rite. It has been a tradition in the riental Rite that a candidate for ie priesthood may marry if he oes so before receiving the Holy rder of subdiaconate. The new ode, promulgated August 15, 957, did not alter that tradition. lowever, canon 68 of the code ates that "the celibacy of the ergy, inasmuch as it is more orthy and more consonant with ieir state and the exercise of the ivine ministry, ought to be held y all in great honor, according to ie unanimous tradition of the riental Church and Latin hurch." Canon 69 adds that "no riest can be promoted to the iscopal dignity if he is neither elibate nor has not been lawfully leased from the bond of matriony."

The election of certain members the Hierarchy of the Oriental hurch is best seen in the canons hich provide for the election of patriarch by a synod. In many spects the rules that apply are milar to those that govern the onclave which elects a pope. The les of such an election are esblished by 19 canons of the new ode. Within a month after the acancy of a patriarchal see, the ean of the bishops must call the her bishops to a synodal meetg. Only those bishops of the atriarchate, including titular bishps, lawfully elected and their ection confirmed by the Pope, an have an active voice. The anons state firmly that laymen, any rank or authority, are not to interfere in any manner with the election. With this the code cuts short any tradition or privilege to the contrary. The election opens with the bishops taking an oath that they will make their choice as they judge best in the sight of God. Then after the appointment of two ballot inspectors and a notary, the election proceeds. A majority of two-thirds, after the invalid votes have been deducted, is necessary for an election. Here there is a difference with the papal elections, which require two-thirds plus one. In the event that a two-thirds majority is not reached within 15 days, the designation of the new patriarch falls directly to the Pope. If the elected one does not accept, the election continues until another is chosen. All elections require the approval of the Holy Father. As in the case of the conclave, the participants in the synod electing a patriarch are bound to the strictest secrecy about the elections and everything that transpired while the synod was in session.

Taken as a whole, the entire code of Canon Law for the Oriental Church consists of 1,459 canons (as compared with 2,414 canons in the Latin Code). The *Acta Apostolicae Sedis* carries the following three Motu Proprio dealing with: "De Iudiciis," 576 canons, (Jan. 6, 1950); "De Religiosis," 325 canons, (Feb. 22, 1952); and the most recent, "De Ritibus et de Personis," 558 canons, (Aug. 15, 1957). Copies may be secured from the Libreria Editrice Vaticana, Rome.

quid in casu?



WILLIAM F. ALLEN, J.C.D.

Does a Catholic man have to completely refrain from sexual intercourse with his wife who insists on using a diaphragm despite his pleas and exhortations to the contrary? How about when the case is reversed and it is the husband who insists on using a contraceptive?

This is a question much discussed and which leaves ample room for appreciation in individual cases. First of all, let us take the husband who is victim of a wife bent on using contraceptives in her own body. While there is division of thought on the point, it is conceded that the husband may be permitted to have intercourse since he performs the act in the natural place for it, and despite the false vagina via the contraceptive, it has been judged by the Signatura Apostolica that conception may still ensue: hence, the conditions for licit intercourse from the part of the husband have been fulfilled and the sin follows on the part of the wife only. (Jorio, III, n. 1208).

As for the husband who insists on using contraceptives aginst the wishes of his wife—what about the wife's guilt in this matter? If the husband practices birth control simply by withdrawal then, the si is entirely from his part and fro an act of his will. If the wife e presses her sincere repugnance t such conduct and has a seriou reason for lending her material co operation, remote too (since th act does not become evil until nea the end of it) then we cannot hol her as guilty. (Jorio III n. 1206)

If the husband approaches hi wife wearing a contraceptive, the the case becomes more involve because the act of intercourse i abnormal from the start and intrin sically evil in itself and coopera tion, even material in this, is in deed difficult to justify. Moralist tell us that such a wife should ac the same as the virgin is bound t when attacked for an evil purpose The virgin is held to resist all tha she can; she may even permit he death rather than consent to th attack and permit her moral degra da'ion. On the other hand, she i not held to permit her death; fo a very serious reason she coul lend material cooperation in th act, to avoid losing her life. Eve though the wife does not consen we have a case of *immediate* ma terial cooperation and moralist are wont to place such cooperatio in the category of formal coopera

tion unless a solidly, *gravissimum* reason excuses therefrom. What would that be for the average wife? This must be left to the appreciation of the wife and the confessor. Serious body harm, extreme miserable living conditions in which atmosphere children would have to be reared, threat of nervous disorders, complete estrangement and abandonment—would these sometimes be equivalent *de facto* to that gravissimum reason? Vermeersch wrote "qua generali haec cooperatio difficile a formali distinguetur." (IV n. 76, 5).

Many think that Holy Communion may be given at any time of the day now that the evening Mass privilege has been enlarged upon by the Holy See. Is this correct?

This opinion seemed to be prevalent in the United States. Cardinal Ottaviani wrote this past year that the rule 15 of *Christus Dominus* still was the law namely, "the faithful. . . may freely receive Holy Communion at this (evening) Mass or immediately before or immediately after it." It is also to be noted that the same Cardinal declared that Mass after midday is a privilege which only the Bishop grants for the good of a notable number of the faithful. There does seem to be grounds for the opinion, quite common, that this may include a funeral or a wedding Mass since a notable number of the faithful would be involved in both instances.

While on this subject let us recall two other items mentioned by the same Cardinal. One was the fact that what is taken as liquid must be liquid before it enters the mouth. Thus, a caramel is not liquid because it fails to fulfill that condition. Also, the priest who is going to binate more than three hours after his first Mass *must* use both water and wine in his ablutions.

Are we not shirking from the Christian ideal when we employ means of avoiding physical pain, e.g. in childbirth and in operations? Have we not the duty to suffer in this world and to accept what nature sends us in that line?

This has been a burning subject ever since Our Holy Father spoke on the avoiding of pain in childbirth and again, at a meeting of surgeons in Rome. (Feb. 24, 1957). Fundamentally the principle is: man even after the Fall, retains the right of control over the forces of Nature, of employing them for his own use, and consequently of deriving benefit from all the resources which it offers him either to suppress or to avoid physical pain. For some, suffering in a particular instance may be preferable; for others it may be harmful and in general this latter is more true.

The Pope said that the patient can take advantage of soothing pain or avoiding it by means of the discoveries of science: these are not immoral in themselves. If the Christian passes up this means of interior purification, there are other ways in which he can fulfill that duty—and the same applies to all the demands of the Christi-

an ideal which go beyond the call of duty. To accept physical suffering on the occasion of a surgical operation would indeed be heroic and give testimony of one's love for the Passion of Christ, but Christian prudence on the part of the patient and on the part of the surgeon might well call for another decision—namely, that of avoiding pain.

What about the same question in relation to the dying? I have seen cancer patients who would have ended in despair if their sufferings were not eased by anesthetics. Is this disloyal to our Christian sentiments?

Luckily the present Pope has taught us on this subject. Pursuing his principle that if suffering can lead us to salvation it should be accepted; if not, then it should not be desired; all depends on the circumstances of time and place and the individual... On the other hand, if some dying persons accept their sufferings as a means of expiation and a source of merits in order to go forward in the love of God in abandonment to His Will, then anesthetics should not be forced on them.

Finally, the Holy Father adds "but if the dying man has fulfilled all his duties (such as having made his peace with God, having made a will, etc.) if medical reasons clearly suggest the use of anesthetics, if in determining the dose, the permitted amount is not exceeded, if the intensity and duration of this treatment is carefully reckoned and the patient consents to it, then there is no question: the use of anesthetics is morally permissible."

In the same line of question: what about permitting a cancer patient to die sooner than he would if all medical means would be used in his case?

Christian morality forbids the administration of any drug that will hasten death as its primary function. If there is a drug that will bring about two effects, the one the relief of pain, and the other, the shortening of life, the action is lawful, providing there is reasonable proportion between the two effects and if the advantages of the one compensate for the disadvantages of the other; providing too, there are no other means to obtain the same results and the proper limits are observed in the administration of the drug. We must be sure that the cancer patient has met his religious obligations and fulfilled them as well as other obligations pertaining to his family, etc.

I have often wondered if a priest assisting at another priest's Mass might not become a co-celebrant with him by making his own the celebrant's intention of consecrating?

On May 8, 1957, the Holy Office decided with the approbation of the present Pontiff that if many priests co-celebrate the Mass but only one pronounces the words of consecration while the others make the intention of consecrating through him, they do not validly

offer the Mass since according to the institution by Christ only he who pronounces the words of consecration validly celebrates the Mass.

In the case of death of persons who have been in a convalescent home or home for the aged for a couple of years, can the family bring the body to any church they choose or must permission be obtained from the last pastor the person had before entering the institutions?

The sick or aged person acquired a quasi domicile in the convalescent home parish territory with the possibility that she still retained her domicile in her last parish. The right to bury the person therefore belongs to the quasi domicile pastor unless the body can be removed without too much inconvenience to the church of the domicile (presuming that the dead person had retained this domicile. This might have been the case if the aged or sick person intended to come back to her home when her circumstances would permit it). Even if the body cannot be conveniently transported back to the parish of the domicile, the relatives are free to bear the expenses, etc. and transport it. (Can. 1218 n. 1-3).

If the family wishes to have the burial service from some other church than that of the quasi domicile or of the domicile parish church, then permission should be obtained from the quasi domicile pastor, or if the domicile has been retained from that pastor. No permission would be necessary if the person had chosen a church for burial and this can be proved by document or by witnesses. (Can. 1226). The latter is by far the easier solution to such cases. In this matter of enforcing strictly the letter of the law on the occasion of a death as to the place, time, and kind of burial, extreme understanding should be the byword; enmities unto death have arisen because of rigid legalists and great harm done to the salvation of souls.

When a priest-friend of the family has obtained permission to officiate at a funeral or a wedding, has he a right to the stipend in justice? Can you presume that he waives that right? When a pastor grants permission to have a wedding or a funeral in another parish is the pastor of that parish bound to return to the rightful pastor the stipend in whole or in part?

We must distinguish in the first part of the query: there is a Mass stipend and then the *jus stolae* in a funeral and a wedding service. The celebrant, be he a friend or not, has a right to the Mass stipend and cannot be presumed to waive it. The Church intends that as his livelihood in part and it is strictly his in virtue of no one pastor's permission but of the Church law. He is entitled to it in justice. As to the jus stolae, that belongs strictly to the pastor.

If another pastor takes a funeral or a wedding *unlawfully* from another parish, he is held to return

the jus stolae to the rightful pastor. If he obtains permission from the rightful pastor he owes him nothing: it is a voluntary surrender of his rights that the rightful pastor passes on including the stipend. All commentaries speak of the portio paroecialis being returned in cases in which the rightful pastor had nothing to say about the funeral being elsewhere. Such cases would be: when the dead person left instructions about which church would be the church of burial, etc. Or if the dead person died in one parish which was his rightfully but he had another proper parish and was transported to the second one. The Mass stipend is never included in the stipend to be returned.

The obligation of both abstinence and fast on Holy Saturday is extended until midnight. Is the law of abstinence on Holy Saturday considered a complete or a partial one?

This question must be considered seriously as it does come up in every section of the country. In the mind of the Church, Holy Saturday is a day of full fast and abstinence and it is thus for the Universal Church unless the Ordinary decides otherwise.

Each Bishop has the faculty of dispensing on certain days from the law of abstinence. The faculties were granted on Dec. 19, 1941, to all Bishops of the Latin Rite for every day of the year except Ash Wednesday and Good Friday. Four years later, the faculties were extended indefinitely. (*Canon Law Digest* III, 494). In time, certain restrictions were added: abstinence should be observed on all Fridays, and the law of fast and abstinence on Ash Wednesday, Good Friday and on the vigils of Christmas and of the Assumption (now the Immaculate Conception). You will note nothing was said of Holy Saturday. Therefore, the Bishops have the faculties of dispensing from abstinence on Holy Saturday. Whether the day will be a day of full fast or a partial one, then, depends on whether the Bishop wishes to use his faculty to dispense or not. From a survey in the *Homiletic and Pastoral* 1956, all variations were to be found in our country on this point: in some places it was a day of full observance; others had partial observance and in still others, it was not observed at all.

How is one to determine a just wage? Some lay teachers in our Catholic Schools are receiving from 200 to 350 dollars per month. If one pays a worker less than $1.00 an hour or whatever the federal minimum wage is, does he sin?

A just wage, we presume, would be one that would enable the laborer to live as befits his station in life and in harmony with the customs, etc. of the community in which he resides. If he is married the wage should be sufficient for his family's welfare.

A person is able to renounce this right providing that he has the necessities of life at least, providing too that he does not impose

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ardship on others dependent on im; he might forego the family age if he so desires by renouncg his right to marry at least for ne time being and for a superatural motive. But this surrender f his right to a just wage must be oluntary all around. We have no ght to force a teacher or organist to a position where he has no her alternative: if he does not cquiesce to our terms which are ot a just wage then, he will have othing. That would be wrong. We ould be the first to promote soci- justice; we should not look for hers to work for us under conltions which violate that justice. Ve should not constrain them to o so by moral force. If our schools, c. are in such financial straits at we cannot afford to pay that st wage, then, we should propose hatever we can afford to pay, and t the individual freely accept or ject it in all honesty.

If an employer has no serious reason for paying his worker less than the established minimum wage, he violates a civil law; the gravity of the offense depends on how much he violates social justice, an off-shoot of legal justice. It could well be a sin in every case since the minimum wage represents what the government thinks a person needs to live decently, himself and his family; to pay less is to force the person into a living that ill befits the society wished for by the community for its members. The answer would be otherwise if the employer could not afford the minimum and the employee willingly shared the employer's misfortune at least temporarily.

If a wife very seldom experiences complete satisfaction from the debitum performed correctly and to the gratification of the husband, may she seek her orgasm afterwards?

Moral theologians are in accord that such is the right of the wife providing her actions form a moral unity with the conjugal act. Thus, a short time before the act, she could begin; or once the husband has finished, she could continue. We could find no time limit placed on this privilege other than the general statement that such actions must form a moral unity with the act itself.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

READING

We read if we have something to read, and time in which to do the reading. We read the morning paper because someone brings it to us; and while we eat breakfast or relax afterwards, we find time in which to read it. Besides, its contents interest us. The reason why we often do not read more meaty matter is partly because we do not have it as readily available as the morning paper. Actually we have to procure books, and subscribe to magazines, and have them about. Then when an opportunity presents itself we can pick up the book or magazine and read. Ten minutes or a half hour is not enough time in which to go out and buy a book and start reading, but if you have the book handy in some strategic spot you can just pick it up and start reading in it without delay. It is advisable to procure some of the best current books both secular and spiritual and just have them handy. Likewise subscribe to some of the more worthwhile periodicals. Even if you do not read everything you buy or subscribe to, you at least will have on hand plenty of material when you feel like reaching for something to read. We cannot keep well-informed without reading. We cannot hope to be interesting preachers without doing a l of reading. We cannot maintain vigorous priestly spiritual life wit out the frequent nourishment spiritual reading.

THANKSGIVING IS REALL ASKING

A priest knows that he shou make a thanksgiving after Mas but the term thanksgiving is figure of speech, the one call synecdoche, using the part for t whole. Thanksgiving after Mass partly thanksgiving, thanking o Lord for coming to us in the Ma and Communion. But it is mo than thanks. While Christ is co porally present in our bodies aft the reception of Holy Communi we must out of plain courtesy e tertain our Divine Guest. That one consideration.

Then, while Christ is prese within us we should beg Him f His help, because at this time v can increase in us the effects Holy Communion *ex opere op rantis.*

Finally, we can in the leisu after Holy Communion pray in d tail concerning our specific nee of that day, which we could n take time to do in the Mass. really the thanksgiving after Ma is a timee largely of asking f help.

We ought to look upon our r ception of Holy Communion the Mass as the source of the spir ual helps we need that day to ke out of sin, to be a really go priest, to do our work for so well. Tomorrow may never com but for today I will have help

bundance to carry on as a good riest.

But if I neglect to make a suitble thanksgiving, I am neglecting grand opportunity to benefit as enefit I should from my Holy Communion.

AN IMPRESSIVE SERVICE

A certain woman dropped in at strange church for what she exected to be the usual Wednesday ight Lenten Services. The church vas already packed with people. n a little while the sacristy bell nkled, and the priest in Mass estments together with his serers proceeded to the altar.

It was a sung Mass, the ferial Iass in purple vestments. No organ was used. And the chant was f the simplest.

After the Gospel the priest went o the lectern and read in English he lesson and Gospel of the day. he lesson was from the Old Testament, striking and stark in its ugged style. It was new to her. he Gospel too was unfamiliar but xtremely forceful. She was used o the Sunday readings, but these assages were crisp with a freshess all their own.

Then the priest preached a ten inute sermon. There were no ramatics, no flights of impasoned oratory. He used scarcely ore than a conversational tone f voice. He took a verse from the cripture just read, used illustraons from the Passion of Christ, nd put across a very simple ought, to be kind in speaking out our neighbor.

The good woman was completely relaxed in genuine meditation and in the determination to avoid unkind speech—they had said such unkind things about the sinless Christ—when the Dominus Vobiscum recalled her to the Mass.

Many received Communion at the Communion time. The priest and his servers returned to the sacristy after Mass. She returned to the street. Later she described it as an impressive service. It was indeed.

The silent organ, the ferial tones, the stark simplicity of the profound drama of the Mass, the simple pointed message—it is hard to improve on this.

T. C. Siekmann

THE PERENNIAL ORDER

By Dr. Martin Versfeld

"This is a truly challenging study, a sort of Christian speculum mentis offered to all who are facing the issues of our times. The work is an essential summary of the Thomistic teaching in philosophy, art and culture. The old truths are presented with the fine earnestness of the first approach and warm sense of discovery. The book has magnificent passages of great depth and beauty. Especially helpful for teachers should be the essay on Education for a Catholic Culture. Rarely has the relation of philosophy to theology and faith been stated more nobly and truthfully than in these pages."—Books On Trial. 250 pp. $3.00

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NEWS and VIEWS

By PL Rome Correspondent

▶ The official Vatican "Annuario Pontificio" provides the following statistics on the hierarchy: 57 cardinals, 10 residential patriarchs, 5 titular patriarchs, 308 residential metropolitan sees, 42 residential archiepiscopal sees, 1267 residential episcopal sees, 882 titular metropolitans, archbishops and bishops, 84 prelatures and abbacies "nullius," 12 apostolic administrations "ad nutum Sanctae Sedis," 19 prelates of the oriental rite with personal and territorial ordinary jurisdiction, 213 vicariate apostolic, 117 prefectures apostolic, 7 missions and districts "sui iuris."

▶ An Instruction of the S. Congregation of Rites contains precise norms concerning the celebration of Mass by priests who are infirm or have defective vision. It is based on the apostolic indult granted on account of their very special condition.

▶ A "Commonitio" of the Sacred Office expressly forbids the addition or elimination of special prayers or scriptural readings in liturgical functions and in the celebration of Mass, though under the pretext of fostering the ancient liturgy or encouraging lay participation in the sacred rites. Furthermore, it is recalled that it is the exclusive prerogative of the Holy See to regulate Sacred Liturgy.

▶ The initiative of the secular priests of Milan will soon see the construction of a new church dedicated to the Curate of Ars. This is believed to be the first and only case of a parish church erected solely through the personal contributions of the priests themselves, according t "L'Osservatore Romano."

▶ A week dedicated to the "Re-vitaliza tion of the Parish" gave occasion to th development of the following topics (1) pastoral activity of the pastor, (2 religious sociology, (3) parochial charity (4) men in parochial life, (5) pastora liturgy in the parish.

▶ The Community of Architects for Ser vice to the Missions" seeks to draw u plans for the construction of religiou edifices in mission territories, exclusive ly. Such buildings must necessarily h adapted to the culture and climatic con ditions of every country. The membe of this unique association, only recentl established in Zurich, Switzerland, ren der voluntary and gratuitous service.

▶ It is revealed that while there ar many secular and religious seminarie for training clerical vocations, even be lated ones, there is a definite scarcit of institutions destined to the profe sional formation of future lay-brother

▶ Rome will soon have a "Center o Studies on Charity," as a branch of th POA ("Pontificia Opera Assist."). It wi seek to study the problems connecte with the administration of charity an social assistance under the following a pects: religious, moral, social, juridica economic, historical; in order to promo more effective aid to needy cases.

▶ The Catholic Action Committee Tokyo, Japan, came up with the follow ing interesting information from a r cent poll comprising 2,371 Catholi distributed among 64 different parishe "Are you aware of your Christian d ties?" 77.7% (yes), 14.3% (No). "Ha you ever introduced a non-Catholic a Priest?" 40.9% (Yes), 51.2% (No "Have you ever spoken of your Religio to your non-Catholic friends?" 73.2 (Yes), 19.8% (No).

▶ As part of a course on "Ascetics an the Apostolate of the Laity," it w emphasized that (1) spiritual directi

must be well prepared, prudent and ex-
pert; (2) the three principal sources of
spirituality are Holy Scripture (especial-
y the Pauline Epistles), Sacred Liturgy,
nd daily Holy Communion. "Liturgical
sceticism may be rightly called: the
sceticism of the Church, Christian as-
eticism par excellence, the synthesis
f divine asceticism and that of the
Church, through which it is trans-
mitted."

▶ A decree published by the Sacred Congregation of Religious lays down three new rules for young men wishing to enter Orders who are called up for military service: (1) No one can be allowed to take permanent vows before completing military service or being exempted from the armed forces. (2) Temporary vows are suspended for the duration of military service. (3) Young men who have completed military service must spend a certain period of time —normally three months—in a religious community before being allowed to take permanent vows. "Military service often causes a crisis in divine vocation and religious spirit," says the decree.

▶ "There is a great danger of forgetting this important truth: God's ministers are obliged to preach. There is a corresponding obligation on the part of the faithful to hear God's word. It follows that if a person should habitually seek to hear a Mass at which no sermon or instruction is given, he would be guilty of a serious omission. Do we give sufficient heed to such sins of omission? We might well think of this when we examine our conscience." (The Archbishop of Westminster in a Pastoral Letter).

▶ "In the better world the Church will be served with love: and this means love for the Pope, for the bishop and for the parish priest. It means love for the faithful of the whole world, no less than for those who are close to us. It means loving sinners, loving the sick and the suffering, loving those who are troubled in spirit and those who are not. It means acting, even at the cost of sacrifice. . .". (Card. Ottaviani)

▶ The girl with a vocation should, before she enters a convent, spend a year with a family, learning how the home and its problems are managed, says Germany's Association of Catholic Women. This, they say, will help them in their religious life, especially if they become teachers. They suggest that girls leaving school should devote a year to practical training in home-making, family problems and development of personality before entering a religious community. The association points out that the demands of modern times require women better equipped to play their role in society, even though they are members of a religious community. A year of training in homelife—with emphasis on the religious aspects of home and community—is also urged for girls with no religious vocation. This, they add, would be useful in the development of better Christian homes.

▶ The Sacred Office admonishes that infants be baptized as soon as possible after birth, according to Canon 770, notwithstanding some prevalent opinions to the contrary which certainly lack solid theological foundation, says the "Monitum."

▶ A very recent indult of the Sacred Congregation of Rites grants to the priests of the Pious Society of St. Paul the faculty of saying the votive Mass, "D. N. IESU CHRISTI, **DIVINI MAGISTRI,**" upon petition of its Founder and present Superior General, Very Rev. James Alberione, S.S.P., S.T.D.

▶ The pastoral apostolate in de-christianized areas was significantly shown by a zealous pastor who made methodical family visits among his parishioners, preceded by lay collaborators especially trained for the purpose.

▶ "Priestly Fraternity Day" is becoming quite popular among European clerical circles, while drawing the widespread attention of many local Ordinaries.

T. J. V.

BOOK-REVIEW Selections

SAINT BERNADETTE SOUBIROUS, by Monsignor Francis Trochu, Translated and Adapted by John Joyce, S.J., Pantheon. 400 pp. $4.95.

"How human and at the same time how supernatural she shows herself to be!" With these words Monsignor Trochu expresses the essence of his portrait of St. Bernadette Soubirous. And, we might add, with what meticulous scholarship the author has unfolded her story.

His approach is essentially historical. Basing his narrative mainly on primary sources, unpublished documents and records, he tells first the story of her childhood with its background of poverty, sickness, and illiteracy. Next he gives a detailed and gripping account of the eighteen apparitions. Part three is wholly concerned with Bernadette's life as Sister Marie-Bernard in the convent at Nevers.

Considering the abundance of historical data, Monsignor Trochu has shown great skill in blending in human personality and spiritual overtones so that the story is both absorbing and moving. Saint Bernadette emerges as a lively and engaging personality. Her authentically told struggles against ridicule, doubt, and misunderstanding by the lay and clerical world make fascinating reading.

On the spiritual side, there is much to edify and ponder. Saint Bernadette's great humility, detachment, and obedience are often in evidence. Throughout her life she recognized the great need for reparation and prayer. Her gloriou example in the face of almost constan physical suffering could raise many sic and crippled to unsuspected heights. Th noblest lesson of her life, however, th author believes, is that God exalts non but the humble.

Ably translated and adapted from th French by John Joyce, S.J., this bio graphy makes a fitting tribute for th centennial of that first vision at Lourde on February 11, 1858.

J. R. Lynch

THE AMERICAN PARISH AND TH ROMAN LITURGY, by Rev. H. A Reinhold. The Macmillan Company 134 pp. $3.50.

It is unfortunate that, in the averag American parish there are many oppor tunities for the faithful to join in th maudlin, sentimental "Good Nigh Sweet Jesus" but none for active pa ticipation in our beautiful liturgy. Orig nally there was no need for such popula substitutes—the liturgy was shared b the faithful. The current liturgical move ment is a return to the basic, majest fundamentals of our faith.

Long a leader in the movement fo liturgical reform, Father Reinhold in h new book further emphasizes the nee for greater participation of the faithf in corporate worship. This small boo is a dynamic plea for greater liturgic emphasis. It cleverly traces the infl ences that robbed our liturgy of i

roper place in the parish, in the life f the people.

Father Reinhold's scholarly approach o the imperfections in our present pro- edures, his devout chapter on the Sac- aments and sacramentals, his excellent rguments for the return to the ver- acular, cannot go unheeded. He realizes t will take years of patient trial and ducation to overcome our present con- itions, but he does a magnificent job f presenting sincere answers to objecti- ns that exist. His book should inspire oth clergy and the laity to greater ef- orts to achieve spiritual fulfillment in he parish.

F. Catalano

THE SANCTIFIER, by the Most Rev- erend Luis M. Martinez. Translated by Sister M. Aquinas, O.S.U. St. An- thony Guild Press. $4.00.

he last sentence of the blurb on the ust cover of this book speaks of it as work "superbly done by a master of he spiritual life" and an "important ook." I am happy to indorse this state- ent. Here are two reasons why this is n important book. This is the most ecent and still among the first of the orks of the late Archbishop Martinez f Mexico City to be published in En- lish. **The Sanctifier** is important be- ause it is going to make Archbishop Martinez more widely known and ap- reciated. What a holy man and what fine theologian he must have been. nyone who reads this book prayerfully sure to experience in mind and heart he same indescribable effect that comes rom the reading of St. Thomas, St. onaventure, St. Francis de Sales, St. ohn of the Cross. There is heat and ght in this book, as there must have een spiritual warmth in the heart and spiritual light in the mind of its writer.

The other reason why the book is important is that it is going to help many souls to understand the importance of devotion to the Holy Spirit. The book is not a book about "devotion" to the Holy Spirit. It is about the **work** of the Holy Spirit in our souls and our soul's response. One cannot read the book without coming to realize the spiritual life of a soul. Here is what I mean in the words of the good Archbishop: "To love this divine Spirit is to let ourselves be taken along by Him, as the feather is carried along by the wind; to let ourselves be possessed by Him, as the dry branch is possessed by the fire that burns it; to let ourselves be animated by Him, as the sensitive strings of a lyre take life from the artist's touch. The degrees of this abandonment are degrees, not only of love, but of Christian perfection, the height of which is characterized precisely by the extension and constancy of the movements of the Spirit in the soul He possesses." (p. 71) After reading that, is there anyone who would dare neglect the Holy Spirit or really let Him be "the forgotten Person" of the Holy Trinity?

In the First Part of the book, the author treats of True Devotion to the Spirit and he offers his book as something of a parallel work to that of St. Louis Montfort on True Devotion to the Most Holy Virgin. He says: "Devotion to the Holy Spirit must become what St. Grignon de Montfort made of devotion to Mary: something not superficial and intermittent, but constant and profound... Two sanctifiers are necessary to souls, the Holy Spirit and the Virgin Mary, for they are the only ones who can reproduce Christ." The Gifts of the Holy Spirit are treated in the Second Part, the Fruits in the Third

Part, and the Beatitudes in Part Four. There is a sentence in this book that says: "It is a pleasant and fortifying thing to contemplate the heights." Oh, how true this is when one has a master guide. To climb mountains without a guide when one is a very poor and inexperienced climber is difficult, unpleasant and dangerous. To do it with a steady and sure and experienced guide is a thrill and a joy and a happy adventure. Friends, do go mountain climbing with Archbishop Martinez.

Rev. J. Marquardt, Glenmary Missioner

OUR LORD AND OUR LADY, by Alexander Schorsch, C.M., Ph.D. Philosophical Library. 307 pp. $4.50.

Mariology must be based on Christology. This is essential. If not, then Mariology degenerates into Mariolatry. When you assert that Jesus is the Son of Mary fail not to emphasize that He is also her Savior as well as her Creator.

Because God set Mary with Jesus at enmities against Satan and his followers, her prerogatives in the Redemption run parallel with those of her divine Son, although received through Him and subordinated to Him. While He, in obedience to His Father, redeemed us in **strict** justice, Mary is associated with Him **congruously**. The present study is based on the investigation of God's sentence against Satan: "I will put enmities between thee and the Woman and thy seed and her seed, and she shall crush thy head," and of God's message to the Virgin Mary through the Archangel Gabriel, to which Mary gave her "Fiat," and became Mother of the Son of God made Man through the power of the Holy Spirit.

Throughout the book the author uses not only the Sacred Scriptures, but also papal pronouncements and the teachings of the Fathers and theologians. The result is a Mariology combined with Christology. It is strong and safe doctrine, deep but quite readable and always reliable, free as it is from abstruse or technical terminology. We look upon it as the richest contribution we have received lately on the study of our Mother, God's almighty beggar.

J. M. Lelen, Ph.D.

GETTING TO KNOW THE BIBLE by Rev. Joseph F. X. Cevetello, Society of St. Paul, 224 pp. $2.50.

As priest and educator Father Cevetello has seen the need for some practical and simple explanation of the construction and contents of the Bible for the average Catholic reader. To meet this need he has prepared a manual giving all the basic information necessary for the general reader to understand and enjoy a study of the Scriptures.

The book is divided into three sections. The first considers the Bible in general, treating briefly of its construction, its inspiration, the number of its books, its languages, and manuscripts.

In the second section, besides explaining the contents of the Old Testament, Father treats of the history of the Jewish people, the geography of the Holy Land, and some particular considerations and problems of the Old Testament.

In part three, an analysis of the New Testament, the author also gives the essentials of the political, social, and economic background, as well as the religious conditions which prevailed at the time of its writing. In all cases the meaning of Biblical terminology is made clear.

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J. R. Lynch

UNDAMENTALS OF CATHOLIC DOGMA. By Ludwig D. Ott. Trans-lated by Patrick Lynch, Ph.D. Herder. $7.50

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Joseph Lelen, Ph.D.

THE MYSTERY OF MY FUTURE, by Jean de Larhove, O.F.M.,Cap. Translated by Sister Eugenia Logan, S.P. Society of St. Paul. 240 pp. $2.50

Religious life is a mystery for many people, even Catholics. There are many wrong notions about religious vocations. Because of this ignorance sometimes sadness comes to a family when God manifests His love for them by choo ing one of its members for His servic Vocational ideas and ideals of yout need careful explanation and sympath tic ears to nourish the growth of voc tional seeds. Thanks be to God man good books have been written to me such a demand. Now a new book wit an appealing presentation comes t American readers, a translation from th French of a book written for youngste who seek God and the wonders of H divine reckoning.

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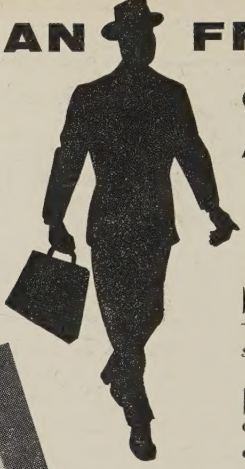

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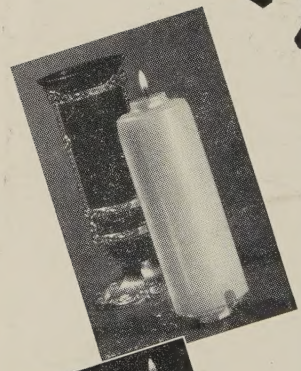

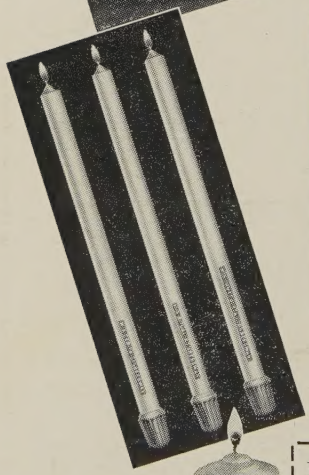

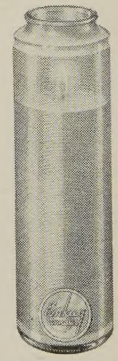

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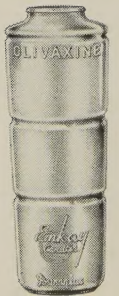

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